WESTERN DESTINY

THE SPIRIT OF THE AGE

THIRTY-FIVE CENTS

CULTURAL DYNAMICS

E. L. ANDERSON, Ph.D.

THE SOVIET PSYCHOSIS

JEROME LANDFIELD

TOUCHSTONES OF THE FUTURE

FRIEDRICH NIETZSCHE

THE BATTLE OF TEUTOBURGER WALD

EDWARD LANGFORD

THE APOLLONIAN and THE DIONYSIAN

EDWARD VARGAS

VOLUME IX NUMBER 3 AUGUST, 1964

WESTERN DESTINY

Let us at least talk about it, you wisest of men, even if it seems bad. Silence is worse; all truths suppressed become poisonous.
—FRIEDRICH NIETZSCHE

Volume IX Number 3

August, 1964

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Letters

Dear Editor:

The arrival of WESTERN DESTINY was greeted with joy. This, to me, is the greatest publication to come upon the American scene. This is understandable from a subscriber, like myself, to *Candour, The Northlander* and your predecessor, *Northern World.* (All published overseas.)

M. G. JANKOWSKI
Rockland, Mass.

Dear Editor:

I am very pleased with the literary level achieved in WESTERN DESTINY. The format is excellent and I feel that it adds a new dignity to the Conservative endeavor.

JOHN A. POTEET
Irving, Tex.

Dear Editor:

I enclose my check for $4.00 for one year's subscription to WESTERN DESTINY.

I think your magazine is new and original. I may not agree with all your political interpretations and emphases but I welcome and applaud your bold intransigence against communism. I applaud also your belief that our victory is a matter of will, of vital affirmation, and of a militant courage.

With best wishes for your success,

E. MERRILL ROOT
Thompson, Conn.

Dear Editor:

I cannot remember when I have taken the time to read — thoughtfully and to the very end — any publication, new or old, as I did your new WESTERN DESTINY. The persuasion of the approach and content of every article held me throughout and left me comforted. . . .

MRS. HAZEL BELTRAN
Los Angeles, Calif.

Dear Editor:

Find enclosed my bank money order for *two* subscriptions.

In the lead editorial of the first issue there is a slight, although crucial misunderstanding concerning Nietzsche's philosophy. The fourth sentence of the third paragraph in the second column should read: "What is really good and healthy is called *evil.*"

Nietzsche's distinction between the opposing systems of Master & Slave Morality are set forth in *Beyond Good & Evil . . .* Nietzsche scholars frequently make similar and often far worse mistakes with the use of "bad" and "evil." The terms are not interchangeable.

JOHN WOOTEN
Shreveport, La.

Dear Editor:

I've read WESTERN DESTINY through with keen interest and congratulate you on your fine editorial and the group of fine contributors. Such a publication is desperately needed just now and all true Americans will be happy to endorse your courage for inaugurating a new publication is a momentous undertaking.

GRACE R. MC MAINS, D.O.
Baltimore, Md.

Our thanks to you, Dr. McMains, and to all of the other wonderful people who have written in. Only wish that we could answer every one. — Ed.

Dear Editor:

Having cancelled my subscriptions to the Eastern magazines which have all turned pinko I would like to subscribe to a more Conservative one like WESTERN DESTINY. . . . Please send me a copy of *Imperium.*

MRS. FRANK R. GIBSON
Lake Charles, La.

Dear Editor:

I have been much interested in your June issue, especially the article by Dr. Henry E. Garrett on the subject of *Racial Differences.* It is a topic seldom covered in the press today, and as dispassionately as this one seems to be.

Incidentally, I think that it would be helpful to your readers if your issues would include some brief biographical data about your writers.

CHAS. W. FERGUSON
Dallas, Tex.

That is a good suggestion, Mr. Ferguson, and one that we have followed up on beginning with this issue. — Ed.

Editorials

Dr. Anderson Makes History

WESTERN DESTINY is particularly pleased to present in this issue Dr. E. L. Anderson's famous essay on CULTURAL DYNAMICS. This originally appeared in three parts printed in the November, 1959, March, 1960 and June, 1960 issues of *Right,* which was published in San Francisco until late 1960. It has been slightly altered to make it one article instead of three, but there have been no changes.

Republication of this essay should not be delayed further because so much of the message of WESTERN DESTINY is summed up within it.

When it first appeared, *Right* ran an editorial about it, and we would also repeat that at this time:

To say that Cultural Dynamics and its offspring, Evotism, is revolutionary to the status quo is trite — but completely true. At first, some readers may not understand or may misunderstand Dr. Anderson. But time will soon show the world how valid are his ideas. For Cultural Dynamics and Evotism do nothing less than point the way for the future development of all mankind.

Controversial though many of the ideas are to all presently-existing sects, both of the Right and the Left, certain values emerge which are also attractive to all.

Youth will discover something new and worth believing. Cultural Dynamics liberates them from the old, over-used, meaningless words, slogans and jaded ideas. In their place it sets a new ideal which seeks the courage and the devotion of those worthy of fighting for it.

For scientists and intellectuals who are honestly objective it presents an integrated philosophy based on what is true, scientific and useful. (Is Dr. Anderson the Mendel of cultural science?)

For liberals, it proclaims a world free of human oppression. It ends the futile imperialism and the wicked economic-financial system which is built on exploitation and injustice. The cry for national integrity is now more than dishonest propaganda, for Cultural Dynamics demands dignity and freedom for the peoples of the world and then gives them the stirring challenge of self-betterment.

Conservatives and anti-communists find in Cultural Dynamics and Evotism at last the doctrine which affirms instead of denies and a vocabulary for attack instead of retreat. Here is the positive, constructive and idealistic philosophy which can unite the world to stamp out the marxist and nihilist plague and unite the West for survival. Evotism offers Conservatives an opportunity to change their nay-saying to yea-saying.

And to the world, Cultural Dynamics offers peace, harmony and progress. The saving, sane force of Cultural Dynamics will liberate mankind from the inhumanity of oppression as well as from fear of a radioactive death.

The price of freedom is to stand alone. Just as the forward-looking leaders of non-Western nations must realize that jurisdiction over the vital interests of each racial and cultural unit shall be held only by that unit itself, so the creative minority of the Western world must understand that the hour has come to renounce and eliminate the indefensible clique of imperialist gangsters which profits on lies and human misery.

Respect for human life! Man is a bridge to the other shore! This is Dr. Anderson's banner. Those who are wise will neither sneer nor carp, but will follow, for this is the way to lead.

The Virtue Of Tolerance

As WESTERN DESTINY would be the very first to affirm, tolerance can often be a culture-retarding and culture-distorting weakness and when applied wrongly can result in the suicide of a people; but it is sorely needed among Conservatives.

In any battle there can be only two sides while the fight is on, and there may be only one winner and one loser. However black and white this may appear, the two contenders are always composed of *units.* There never has been and could not be an army which is an undifferentiated mass. An army is not equality. It is divided by unit into numerous squads, platoons, companies, battalions, regiments and divisions. Some units are for special purposes—each, in fact, has a small mission to perform. And it is divided into officers and men of varying ranks and responsibilities.

Imperial England's Army was made up of units from all over the world, portions of her former Empire. In the Second Fratricidal War the German Army was composed of volunteer units from every country in Europe — even from Russia — and there were armies from Italy and Rumania. And the West's ally was — incredibly — the virulently anti-Western Soviet Union.

Allies in a war, or men in an army, may dislike each other intensely but there can be only one outcome to the battle in which they are engaged and that is a victory for one and a defeat for another. You must win or lose, for if you fail to win, you lose.

After a battle there is always a re-formation of sides. Old alliances fall apart and are replaced by new ones.

There is a great moral in this for all Conservatives. It is high time to recognize that *a condition of radical disparity exists on the Right.* It is ridiculous to make-believe that all Conservatives believe in the same things. All upon which Conservatives are agreed is that they want no part of communism and internationalism. Some are Christian Fundamentalists and some are even Unitarians. Others hold to the fast-growing Identity message and a great number are Catholics. Some are economic determinists and call themselves Libertarians; others are not economic determinists and call themselves Libertarians. Some are emotionally involved in the race problem and some are intellectually involved in it. Some are convinced that only reform of the banking system can save America and others feel the same way about the Income Tax. And so on. If you look perceivingly at the Conservatives you will see a bunch of protestants; all of them united only in their antipathy to a common enemy, and each of them endeavoring to proselytize the other. And woe, woe — some are even willing to join with the Enemy to destroy a fellow sect!

It is almost enough to make one want to give up, but before you do so let us paint the picture yet blacker. Since the end of

the Second Fratricidal War virtually all sectors of organized Christianity have capitulated to the Inner Enemy and have become part of the conspiracy to destroy the West. First the big Protestant denominations went under and today the Catholic Church is following into the orbit of a satellite to the International Plan to communize the entire globe under the material and spiritual leadership of a tiny group of criminals. Another interest group which has given up all but the most insincere token resistance is big business, which has discovered that, contrary to the belief of most, there is plenty of profit in cooperating with the international communists. Now, in fact, it is becoming openly admitted that the leaders of capitalism are supporting the leftward oriented Johnson and are fighting Goldwater bitterly. They know on which side their profits are gilded. And of course everyone knows that the very governments of the West — with the sole exception of South Africa — are completely in the hands of the anti-West Culture Distorter, and are leading and promoting our decline as rapidly as they can.

Against such an aggregation of power, can those who are trying to save the West afford to fight among themselves?

The answer to this may lead to another question; namely, is there any hope? If the balance of power is so radically opposed to constructive movements — and if it has gotten so much worse since the end of the War — then is there any hope at all?

The answer of WESTERN DESTINY is this: Yes, there is hope. Do not be misled by the apparent unity of our enemies. As the West continues its decline, so will our enemies fight more over the spoils. As the West becomes weaker, its enemies will fear each other the more. The task for Conservatives is to work toward a spiritual and intellectual union with each other while their enemies naturally take the opposite course.

There is, in fact, no course left open to Conservatives but to build a united front. All sectors of anti-communist opinion must be welcomed into it if it is to be effective. Those tenets of our compatriots with which we may disagree must be overlooked for the common survival. Above all we must never break ranks by whimpering to the Enemy, "Dear me, I didn't know that these people were so extreme. Of course, you understand, I am not one of them. Now to prove it, tell me what I must do to help you destroy them."

This has been the pattern followed all too often. Groups and individuals who turn upon fellow Conservatives are only helping the Enemy, regardless of their sophistries. These people should be branded for what they are — *traitors* to the Cause. It is *they* who are really responsible for the deplorable condition of the Right today, not the ones whom they treacherously attack. They are not only cowards but they are very stupid. Unless, that is, they have received quid for quo.

WESTERN DESTINY has a message. You may not agree with all we have to say but you owe it to yourself and to America to listen. Don't waste time trying to categorize WD with a neat label, like one reader did when he savored our stand on evolution. "This proves," he pronounced, "that you are communists." If WESTERN DESTINY does nothing more but convince our side of the need for tolerance for the views of other Conservatives and unremitting hostility toward the Enemy, then it will give the greatest gift to those who fight for the West today.

First Step For The GOP

The stunning rout in San Francisco of the Leftist-Internationalist forces which have ever since Willkie controlled the Republican Party for their selfish ends and profit is the most significant political event in years. It means that at last a great political organism has become responsive to the American people and our Western heritage instead of to their exploiters and destroyers.

It presages the beginning of the party realignment which is the indispensible prerequisite for a truly national revival. As soon as the Southern Democrats leave the Democrat Party and come into the Republican Party, and the liberals leave the GOP and go where they, too, belong, a true force for national renaissance will have been forged, in direct and abrupt confrontation to the smelly melange of international bankers, racketeers, pressure group bosses, beatniks and communists.

The true significance of San Francisco is far more than being a "return" to the principles which the GOP left some thirty years ago. Of course, it is nothing of the sort. There will never be a return to those days. The problems and specific issues which are at the forefront today are far different from the ones then.

The real issue then was how America could free itself from the Depression without going to war. Both parties ignored that issue and failed to solve it, to the sorrow of the world. The issue today is how America (and the West) can free itself from the grip of the International Culture Distorter which seized control of her governmental mechanism and began guiding the course of the West with America's entry into the War; and what solution is offered to the domestic problems which have been created by this regime of ruin and demoralization.

Specifically, we refer to the growing race problem, so inextricably bound up politically with communism and internationalism. Even if the GOP should capture power, what would its leading spokesmen propose in this area? Is an invocation of Abe Lincoln and "states rights" enough? Would they hopefully avert their eyes, prayerfully hoping that it will, in time "settle itself"? Mr. Hoover tried the *laissez-faire* policy with the problem of his day, but his political opponents proved that Hoover's solution of do-nothing might have been good economics but poor politics, and the disaster of a war made "World" by our entry which followed, proved them both wrong. The experience is valuable today. Failure to meet the racial issue in its true terms — and these terms are biological before they are anything else — means an impending disaster of infinitely greater magnitude than that which followed Roosevelt's "solution" to the Depression.

Republicans, in other words, need to have positive programs to deal with the threatening biological revolution in America. This is the new area in which Conservatives must

(Continued on page 7)

THE BATTLE OF TEUTOBURGER WALD

Destiny-Point For The West

By EDWARD LANGFORD

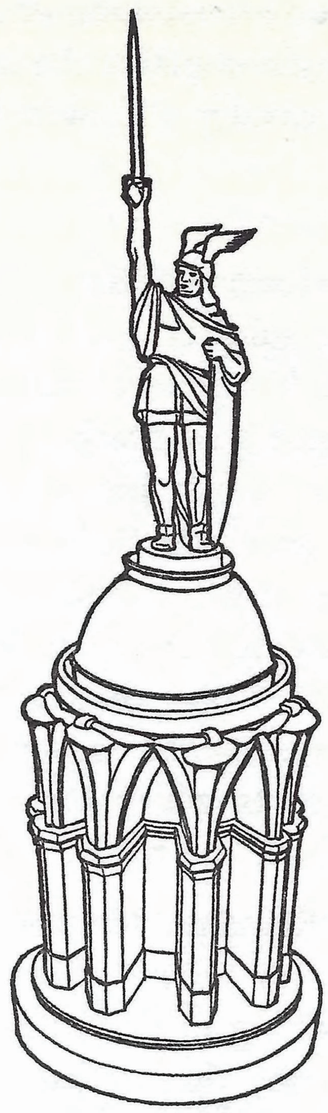
Culture Distortion has so completely captured our environment that even the most significant events in our past are tending to become unknown or twisted beyond recognition. Here is the heroic story of Herman who, in the year 9, led our ancestors to victory over the Roman tyrant and shaped the world thereafter.

●

It was all of five years ago when a group of NORTHERN LEAGUE members gathered in the Teutoburger Wald (Teutoburger Forest) to celebrate the 1950th anniversary of the victory of Herman (or, as the Romans knew him, Arminius) over the Roman legions commanded by Varus. This victory was of the greatest importance to the West, as it saved North Europe from Roman domination at a time when Rome had become cosmopolitan and corrupt. Many of the "Roman" soldiers who fell in this battle were actually Teutons, employed as mercenaries, and the Romans themselves had once been a Nordic people, but a Roman victory at this time would have carried the power of the doomed empire to the shores of the Baltic and probably beyond. The implications for today are beyond calculation. That all of the languages spoken today in Europe would be different beyond recognition is only one. Of more importance would be the effects from making North Europe a biological, spiritual and cultural colony of the corrupt and decadent malignancy that was Rome at the time of the birth of Christ. A knowledge of Spengler's teaching of the organic culture tells us that the West could never have developed under these conditions. Indeed, even technology — which is the easiest aspect of the West to understand — would still be in the stage of the alchemist, the horse-drawn cart and the sailing ship.

But Herman's victory, which is commemorated to this day by his statue in the Teutoburger Wald known as the *Hermansdenkmal,* instead turned the tide of war and resulted in the ultimate destruction of Rome itself.

The following account of the battle is taken largely from Sir Edward Creasy's definitive *Fifteen Decisive Battles of the World.* A full account of the epic struggle will be found in Charles Kingsley's great work, *The Teuton and the Roman.* Let us then study the story of how the fathers of the West defeated and annihilated Rome's greatest army, as it pushed inexorably forward amid oaken forests in the very heart of North Europe; further than any Roman was again to travel.



Hermansdenkmal

THE BATTLE-SCENE

It was in the territory that was later to be known as the principality of Lippe that Herman fixed the scene of his enterprise. Here a woody and hilly region intervenes between the heads of the rivers Ems and Weser, and forms the watershed of their streams. This region still retains the name (Teutoburger Wald — *Teuto-bergiensis saltus*) which it bore in the days of Herman. The eastern part of it, around Detmold, the old capital of the principality of Lippe, is described by a German scholar, Dr. Plate, as being "a table-land intersected by numerous deep and narrow valleys, which in some places form small plains surrounded by steep mountains and rocks, and only accessible by narrow defiles. All the valleys are traversed by rapid streams, shallow in the dry season, but subject to sudden swellings in autumn and winter. The vast forests which cover the summits and slopes of the hills consists chiefly of oak; there is little underwood, and both men and horse would move with ease in the forests if the ground were not broken by gulleys, or rendered impracticable by fallen trees." This is the district to which Varus marched; and Dr. Plate adds, that the names of several localities on and near that spot indicate that a great battle had once been fought there. We find the names *das Winnefeld* (the field of victory), *die Knochenbahn* (the bone-lane), *die Knochenleke* (the bone-brook), *der Mord-kessel* (the kettle of slaughter) and others.

Contrary to the usual strict principles of Roman discipline, Varus suffered his army to be accompanied and impeded by an immense train of baggage-wagons, and by a rabble of camp followers; as if his troops had been merely changing their quarters in a friendly country. When the long array quitted the firm level ground, and began to wind its way up into the woods, the marshes and the ravines, the difficulties of the

march, even without the intervention of an armed foe, became fearfully apparent. In many places the soil, sodden with rain, was impracticable for cavalry and even for infantry.

HERMAN ATTACKS

The crowd and confusion of the columns embarrassed the working parties of the soldiery, and in the midst of their toil and disorder the word was suddenly passed through their ranks that the rear-guard was attacked by the Teutons. Varus resolved on pressing forward; but a heavy discharge of missiles from the woods on either flank taught him how serious was the peril, and he saw the best men falling round him without the opportunity of retaliation. Many at once deserted, and it was impossible to deploy the legionaries on such broken ground for a charge against the enemy. Choosing one of the most open and firm spots which they could force their way to, the Romans halted for the night.

On the morrow the Romans attempted to renew their march; the veteran officers who served under Varus now directing the operations, and hoping to find the Germans drawn up to meet him; in which case they relied on their own superior discipline and tactics for such a victory as should reassure the supremacy of Rome. But Herman was far too sage a commander to lead on his followers, with their unwieldy broadswords and inefficient defensive armour, against the Roman legionaries, fully armed with helmet, cuirass, greaves, and shield. Instead he suffered the Romans to march out from their camp, to form first in line for action, and then in column for marching, without the show of opposition.

For some distance Varus was allowed to move on, only harrassed by slight skirmishes, but struggling with difficulty through the broken ground; the toil and distress of his men being aggravated by heavy torrents of rain, which burst upon the devoted legions as if the angry gods of Germany were pouring out the vials of their wrath upon the invaders. After some little time their van approached a ridge of high wood ground, which is one of the offshoots of the great Hercynian forest, and is situated between the modern villages of Driburg and Bielefeld. Herman had caused barricades of hewn trees to be formed here, so as to make further advance impossible. Fatigue and discouragement now began to betray themselves in the Roman ranks. Their line became less steady; baggage-wagons were abandoned from the impossibility of forcing them along; and, as this happened, many soldiers left their ranks and crowded round the wagons to secure the most valuable portions of their property.

Herman now gave the signal for a general attack. The fierce shouts of the Germans pealed through the gloom of the forests, and in thronging multitudes they assailed the flanks of the invaders, pouring in on the encumbered legionaries, as they struggled up the glens or floundered in the morasses, and watching every opportunity of charging through the intervals of the disjointed column, and so cutting off the communication between its several brigades. Herman, with a chosen band of warriors around him, cheered on his countrymen by voice and example.

THE ROMANS RETREAT

Varus now ordered the troops to be countermarched, in the hope of reaching the nearest Roman garrison on the Lippe. But retreat was as impossible as advance; and the falling back of the Romans only augmented the courage of their assailants, and caused fiercer charges on the flanks of the disheartened army. The Roman officer who commanded the cavalry Numonium Vala, rode off with his squadrons, in the vain hope of escaping by thus abandoning his comrades. Unable to keep together, or force their way across the woods and swamps, the horsemen were overpowered in detail and slaughtered to the last man. The Roman infantry, comprising mostly Teutonic mercenaries, still held together and resisted, but more through the instinct of discipline and bravery than from any hope of success or escape. Varus, after being severely wounded in a charge of the Germans against his part of the column, committed suicide to avoid falling into the hands of those whom he had exasperated by his oppressions. One of the lieutenant-generals of the army fell fighting; the other surrendered to the enemy.

The bulk of the Roman army fought steadily and stubbornly, frequently repelling the masses of the assailants, but gradually losing the compactness of their array. At last, in a series of desperate attacks the column was pierced through and through, two of the eagles captured, and the Roman host, which on the yester-morning had marched forth in such pride and might, now broken up into confused fragments, either fell fighting the enemy, or perished in the swamps and woods in unavailing efforts at flight. Few, very few, ever saw again the left bank of the Rhine. One body of brave veterans, arraying themselves in a ring on a little mound, beat off every charge of the Germans, and prolonged their honourable resistance to the close of that dreadful day. The traces of a feeble attempt at forming a ditch and mound attested in after years the spot where the last of the Romans passed their night of suffering and despair. But on the morrow this remnant also, worn out with hunger, wounds and toil, was yielded to the victorious Germans.

Never was victory more decisive, never was the liberation of an oppressed people more instantaneous and complete. Throughout Germany the Roman garrisons were assailed and cut off; and, within a few weeks after Varus had fallen, Northern soil was freed from the foot of the invader.

THE ROMAN TERROR

At Rome, the tidings of the battle was received with an agony of terror, the descriptions of which we should deem exaggerated, did they not come from Roman historians themselves. In these passages the Roman writers tell emphatically how great was the awe which the Romans felt of the prowess of the Northerners, if their various tribes could be brought to reunite for a common purpose.

Terrible portents were seen or imagined. The summits of the Alps were said to have fallen. In the Campus Martius, the temple of the War-God, from whom the founder of Rome had sprung, was struck by a thunderbolt. The nightly heavens

glowed several times, as if on fire. Many comets blazed forth together; and fiery meteors, shaped like spears, shot from the northern quarter of the sky, down into the Roman camps. It was said, too, that a statue of Victory, which had stood at a place on the frontier, pointing the way towards Germany, had of its own accord turned round, and now pointed to Italy. The Emperor Augustus beat his head against the wall and cried *"Varus, Varus, give me back my legions."* We learn this from his biographer, Suetonius; and indeed, every ancient writer who alludes to the overthrow of Varus, attests the importance of the blow against the Roman power, and the bitterness with which it was felt.

The blow which Herman had struck never was forgotten. Roman fear disguised itself under the specious title of moderation and the Rhine became the acknowledged boundary of the two nations until the fifth century of our era, when the Germans became the assailants, and carved with their conquering swords the provinces of Imperial Rome into the kingdoms of modern Europe.

Song of the Triumph of Herman from Klopstock's "Herman und die Fursten"

Sung by a chorus of Bards

Single Chorus

Sister of Cannae! Winfield's fight![1]
We see thee with thy streaming bloody hair,
With fiery eyes, bright with the world's despair,
Sweep by Valhalla's bards from out our sight.

Herman outspake "Now Victory or Death!"
The Romans . . . "Victory!"
And onwards rushed their eagles with the cry.
—So ended the first day.

"Victory or Death!" began
Then, first, the Roman Chief; and Herman spake
Not, but home struck: the eagles fluttered—brake.
—So sped the second day.

Two Choruses

And the third came . . . The cry was "Flight or Death!"
Flight left they not for them who'd make them slaves—
Men who stab children! Flight for them? . . . no! graves!
—'Twas *their* last day.

Two Bards

Yet spared they messengers: two came to Rome.
How drooped the plume! the lance was left to trail
Down in the dust behind: their cheek was pale:
So came the messengers to Rome.

High in his hall the Imperator reigned—
Octavianus Caesar Augustus sate.
They filled up wine-cups, wine cups filled they up
For him the highest, Jove of all their state.[2]

The flutes of Lydia hushed before their voice,
Before the messengers—the "Highest" sprung—
The god against the marble pillars, wrung
By the dread words, striking his brow, and thrice
Cried he aloud in anguish "Varus! Varus!
Give me back my legions, Varus!"

And now the world-wide conquerors shrunk and feared
For fatherland and home
The lance to raise; and 'mongst those false to Rome
The death-lot rolled and still they shrunk and feared;[3]
"For she her face hath turned,
the victor goddess," cried these cowards—(for aye
Be it!) from "Rome and Romans,[4] and her day
Is done!"—And still he mourned,
And cried aloud in anguish: "Varus! Varus!
Give me back my legions, Varus!"

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1. The poet is here comparing the battle of Teutoburger Wald, sometimes called Winfield, with the fatal battle of Cannae.
2. This and the subsequent reference to "the god" striking his brow against the pillars mocks the belief of decaying Rome that the Emperor, was a divinity in human form: a concept unheard of in the early days of the true "Latin" (Nordic) city-state.
3. The cosmopolitan population of Rome were so cowed by the defeat that the Emperor held a ballot, putting to death a percentage of the people of each district that failed to produce sufficient "volunteers" to replace the legions slaughtered by the Teutons.
4. This refers to the statue of the goddess of victory, which turned to presage the coming fall of Rome.

Thoughts From The Underworld

By ASGARD HALL

Nationalism is the mightiest foe — politically, the only foe — of communism. It cannot be suppressed for long nor perverted for long. It will always triumphantly emerge unless the people sink into the hopeless and chaotic perversion of liberalism.

*

A cohesive nation and one with promise for the future cannot be conquered from within. This is why racial incitement and confusion plays such an important part in the conquest of the Culture Distorter. Thus, immigration and integration are the best tools of communist conquest in America.

*

The dream of all tyrants — power without responsibility — is brought to reality in a democracy. If you seek the true rulers in a democracy, look behind the men of state.

Continued from page 4

become informed and strive for reform. And since reform will require action, it must be expressed through the political means. Anything less than this will lead to ultimate defeat; it is always better to face the truth, even though it seems harsh, for the truth ignored always wreaks its vengeance.

The Soviet Psychosis

By JEROME LANDFIELD

The Russians are neither half-Mongol nor real communists, says this noted traveller and lecturer in this unpublished article he wrote shortly before he died. But they do envy their racial brothers in the West, and this produces some interesting situations. After all, envy can express itself as either admiration or hatred.

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My object in writing is to suggest a new approach to the problem of meeting the Communist threat to the free nations of the world. The ideas which I set forth are based on a very considerable experience with both Russians and Communists.

It was at the time of the Bolshevik revolution in Russia that I observed in certain individuals of communistic leanings and sympathies a curious mental attitude. This I diagnosed as an inferiority complex. It struck me as similar to that of the artists and writers of the Greenwich Village type, people who instead of facing squarely their lack of talent, soothed their ego by inveighing against the classics, while they boosted each other and shouted "get back to the primitive." Similarly the communistically inclined appeared to be people unable to adjust to or keep up with the economic developments of the time and inveighed against "capitalism." At bottom it was envy of the successful and this envy led to hatred.

At the time I was interested in observing this reaction in certain individuals and it did not occur to me to generalize. Since then, however, my study of the Soviet regime and its successive developments has convinced me that this is a large-scale example of the inferiority complex.

The unfolding of this is clearly shown in the successive changes in Soviet policy. Lenin believed that communism could succeed in Russia only if there were world revolution. He reasoned that Russia was chiefly an agricultural country and that communism depended on the proletariat or industrial workers. Hence all-out efforts were made to bring about revolution in other countries.

But these efforts failed, and with the death of Lenin and the rise to power of Stalin there came a change of policy better suited to satisfy the inferiority complex. This was the forcible industrialization of Russia. Stalin drove toward this with an iron will, blind to the fact that it might spell economic ruin. The kulaks had to be liquidated and the peasant farmers dragooned into collective farms to provide food for the masses brought to the cities as industrial workers. It would take too long to recount the economic blunders that have wrecked the country, but a few examples may be cited, each of which is indicative of the inferiority complex.

One is the Dnieprstroi, the dam intended to utilize the rapids of the Dniepr river for hydro-electric power. Several years before the Revolution plans and specifications for this project had been made, and it was hoped to secure Belgian capital for the enterprise. But competent engineers turned it down and did so on two grounds. The first was that it would require a stand-by steam plant at low-water time bringing coal two hundred miles by rail, and the other was that there was no industry within reach to use the power. The plans were filed away in the Interior Department until they were dug up by the Bolsheviks who undertook the construction at a staggering cost. Of course, it was a gigantic flop.

Next came the absurd subway for Moscow. A tramway or a bus line would have answered every purpose, but New York, London and Paris had subways, so the Soviet had to have one.

Then came Magnitogorsk. In southwestern Siberia was an extensive deposit of iron ore. The ore was high grade as I can testify for I examined and tested it myself. But they proceeded to build there a plant to rival Gary, Indiana. They had to bring coking coal six hundred miles by a ramshackle railway to smelt the ore and then the product was thousands of miles from where it could be used. Besides this, it has been estimated that there are but ten years' ore in sight.

The latest absurdity is the 34-story University of Moscow. Although the plain around Moscow lent itself beautifully to building a practically useful institution of learning with every convenience, they had to build this structure because they heard of a similar building in Pittsburgh.

Symptomatic also are the preposterous claims of Russian priority in all manner of discoveries and inventions.

Envy of the successful frequently breeds hate, and this by constant stimulation may become an *idee fixe*. Thus the Soviet Government found it advantageous in carrying out its tremendous armament program to stimulate this hate of America by such absurd charges as "germ warfare," "war-mongering," "Wall Street designs," and "racial discrimination."

It should be obvious that the answer to this mass inferiority complex is not a policy of containment, which simply aggravates the disease, though the possession of strong military force may well serve to deter the Soviet rulers from overt attack. The really feasible and effective method is the infiltration of truth, convincing truth, among the peoples behind the Iron Curtain. The convincing exposure of just one propaganda falsehood throws doubt on all the rest, and if this exposure makes the authorities ridiculous, it is doubly effective. A dozen of Lichty's devastating cartoons would be worth more than millions of military expenditure.

In such a campaign we have two favorable factors. One is that except for Soviet officials and the group of indoctrinated fanatics, the Russian people and those of the satellite states hate Communism. The other is that even the officials suspect each other and most of them long to get from under. Many of them have already sought asylum among the free peoples.

With these conditions in view, let us make a brief, realistic appraisal of Soviet power. It would be foolish to underestimate the development of air power and the advance in atomic research, two fields in which they owe much to foreign experts, or the threat these hold for us, for there is always the danger of a Soviet dictator running amok. This danger has probably been lessened with the death of Stalin and the struggle for power that followed it. Likewise, the disturbances in East Germany and unrest in the satellite states would appear to have lessened the danger. Only a maniac would undertake such a course of mutual destruction.

Now let us look at the other side. The resources of Russia have been greatly exaggerated. European Russia is a vast alluvial plain, the highest elevation is nine hundred feet. Obviously, hydro-electric power in any significant amount is out of the question. Climatic conditions hamper all transportation six months in the year. Coal and iron resources in southern Russia are now negligible and the oil wells of Baku and Grozny have been depleted. Reliance for fuel and metals is entirely on Siberia, and here their usefulness is limited by distance and climate.

The agricultural situation is appalling and evidence of this is to be found in recent decrees and bureaucratic shifts. Before the Revolution the southeastern half of Russia produced a surplus which made up for the deficiency in the northwestern half, where soil and climate were unfavorable. The liquidation of the more prosperous farmers and the dragooning of the peasants into co-operatives proved disastrous. Everywhere there is a shortage of food and famine is always imminent.

Except for the threat of the atomic bomb, the danger of an attack on western Europe would appear to be entirely unfounded. Supplies and transportation for a land attack are lacking. At the first sign of such an attack there would be such outbreaks and sabotage in the satellite states as to hamstring it. Likewise it is estimated that fuel supplies would limit the Soviet air force to 48 hours in the air.

Finally I beg indulgence to bring to public attention one important aspect of the whole problem that has been shamefully misrepresented in most of the current literature concerning the Russian people. These writers have never known Russia before the Revolution and have swallowed, hook, line and sinker, the picture of pre-Revolutionary Russia given in violently partisan and entirely superficial and inaccurate descriptions. These have described the Russian people as ignorant, as natural slaves of autocratic government, and as a mixture of racial stocks with a large admixture of the Asiatic.

For the benefit of our future relations I wish to set the record clear. I base my conclusions on my personal experience. For a score of years prior to the Revolution I spent much time in Russia. I learned the language and read and spoke it fluently. At one time I lived for months in a peasant cottage as a member of the family. I spent four seasons in various parts of Siberia and employed scores of peasants in mining explorations. I visited many of the industrial plants of Russia, and know their managers. I was entertained in the homes of all classes of Russian society, even of the highest nobility. I attended the sessions of the first Duma and was acquainted with many of its leaders. It is on the basis of this experience that I wish to correct certain grave misinformation concerning the Russian people.

First let me smash the myth of Mongolian and Tartar racial mixture. The mass of the Russian people, at least a hundred million of them, are of pure Indo-European origin. These were the Slavs who migrated northward from the Carpathians into the vast plains of Russia, drove back the Finns and other nomads, cleared the forests, and settled down as farmers. The Tartar invasion held them under tribute for two centuries, but the Tartars never occupied the country and there was no intermixture. I well remember a summer spent in the town of Elatma, on the Oka river some two hundred miles south of Moscow. It was located between Kassimov and Riazan, two Tartar settlements that dated from the thirteenth century, but as far as I could learn there had never been a case of intermarriage.

As to the political instincts and capabilities of the Russian people, many writers apparently share the belief that the Russians were so influenced by the Tartar invasion and the adoption of Christianity from Byzantium as to be naturally adapted to autocratic rule. I know from personal experience that this is not the case. Here is an example. I spent the summer of 1899 in the Ural on a mining exploration on the Serebrianaia river. The object was to determine if the gravels along the river were suitable for profitable dredging operations. For this it was necessary to obtain an option from the village that owned this land and used it for grazing. I drew up a contract by which we agreed to pay a certain amount for the option and a large amount per acre if we decided to use the land for dredging. A town meeting was called and I addressed it. A vigorous discussion, pro and con, ensued and the proposed contract was turned down. A second meeting gave the same result. At a third meeting, however, I convinced the townspeople that it was to their advantage and the contract was voted approval. It was just like a New England town meeting and was typical of other experiences in Russia.

Another incident on an entirely different plane will serve to illustrate my point. One day I received a call from Prince Boris Golitsin, who happened to be in my neighborhood. He was a man of great culture and scientific achievements, an explorer of note, and a member of the Academy of Science, a high honor. He later became the director of the bureau of engraving and printing, and director of the Palkova astronomical observatory. He explained that he happened to be near my apartment because he was serving on a jury in a neighboring court and did so because he considered it his civic duty.

There are two points that I would like to drive home. The first is that the Russian people are not a mongrel race, but Indo-European, that they are fundamentally democratic in our sense of the word, thanks to their ancient traditions of democratic self-government. Second, it is my firm belief that the present Communist regime carries within itself the seeds of its own destruction and that eventually we shall find harmonious cooperation with the Russian people.

Cultural Dynamics

Why Do Civilizations Decline And What Can Be Done About It?

By E. L. ANDERSON, Ph.D.

AUTHOR'S PREFACE

The only event of significance to this essay which has happened since I wrote it in 1960 has been the republication of *Imperium*, in 1962, by Francis Parker Yockey, or Ulick Varange. This work is the fullest study of what I call CULTURAL DYNAMICS that has ever been written. There are differences between Yockey's concept and my own: for example, he rather downgrades the importance of race, a factor which I feel is of primary importance. Nevertheless, I commend the study of this book as an important and vital step in the understanding of the ideas I have tried to expound in this essay.

— E.L.A., July, 1964.

THE WHY OF DECLINE

The science of CULTURAL DYNAMICS is a new approach to ancient social problems.

Ever since the development of History, literate mankind has sought answers to the mystifying problem of the loss of social unity in a civilization; to the problem of the disintegration of the arts; public and official corruption; loss of popular confidence in man as an individual; the decline of faith in a common religion and even the loss of pride in one's own race. In short, why do civilizations decline and what can be done about it?

Oswald Spengler, in his monumental *Decline of the West*, set forth the theory of the organic nature of civilization. This held (very briefly, of course, for justice to Spengler's achievement cannot be even approached in so short a space) that a cultural unit (composed always of more than one nation; for example, Europe) is an *organism* with a definite life cycle of gestation, birth, youth, maturity, old age and death. Spengler taught that nothing could be done to interfere with this natural cycle.

Such an unsatisfying and pessimistic philosophy, although it brings out many important points, still does not explain the inner reality — the *why* of cultural decline. All it does is chronicle it, and tie it in with a Germanic metaphysics.

Here is where CULTURAL DYNAMICS comes in. For CULTURAL DYNAMICS holds that the diseases of a cultural unit are not inherent but instead are the natural result of certain conditions which have hitherto always prevailed in mature cultures, and which are present today — like a festering and open sore — in our own. CULTURAL DYNAMICS, in other words, gives hope for the future.

CULTURAL MURDER

Specifically, CULTURAL DYNAMICS holds that it is only the influx of alien ideas, ideals, religions and peoples (through slavery and immigration) into a "conquering" cultural unit which ultimately and inevitably kills it. This process is a complicated one which all civilizations have hitherto encountered. As they would near their apex of power and influence, and become spread out geographically, a process of disintegration would immediately set in, even if the expansion itself would continue for awhile. Slowly but surely a busy two-way cultural street would be formed and alien ideas, slaves, religions and the like — at first but a trickle — would begin to enter the body of the "conqueror" until finally (speaking organically) these alien microbes would produce diseases which would consume and kill the "conquering" civilization. CULTURAL DYNAMICS finds that this is the precise process which has happened in Egypt, Greece, Rome and all other now-dead cultural organisms.

Now this "cultural murder" does not happen because all ways alien to those of the "conqueror" are inherently wicked, but instead because the latter's cultural pattern — a delicate thing in all cultures — is thrown out of balance by the abortive attempt to assimilate the strange and exotic and misunderstood ways of foreigners.

In his book, *The Freudian Ethic*, Richard La Piere poses this theory, albeit incompletely and devoid of value judgments, by saying, *"A dynamicallly balanced social system is like a healthy organism in that it is composed of a great many interdependent 'parts' — intuitions, customs, value systems, etc. — comparable to the cells, organs, etc., in an organism; and, like a healthy organism, it tends to correct for any disturbance to its balance by compensatory changes."*

Twenty-first century man no longer has any excuse except that of plain cowardice for failing to recognize and proclaim this for now man has history to guide him. He did not have

history worthy of the name before — and this in itself, incidentally, is a little-recognized but weighty fact which is significant for those few men with conscience who plan towards the future.

Brief definitions of complicated things are often confusing, but if I had to sum up CULTURAL DYNAMICS in a few words, this would be my definition:

The science of CULTURAL DYNAMICS *is the study of cultural units as individual organisms.*

SUPPRESSION IMPOSSIBLE

The newness of CULTURAL DYNAMICS makes it uncomfortable to many people, especially to the professional intellectuals (who can always be heard bawling against "conformity") and to those vested interests who profit from, pay tribute to and are supported by this company — such as politicians, leaders of pressure groups, social workers, foundation trustees, and many clever capitalists. All new ideas have always been fanatically rejected, hated and suppressed by the ruling elite down through the centuries; so in this respect CULTURAL DYNAMICS is obviously following the footsteps of all of man's creative and constructive advances.

But truth, however harsh, is always better than lies, even if it brings initial discomfort to some. And in spite of the reactionary defenders of the status quo and the powerful vested interests of the day, we shall easily discover that the great Verity of CULTURAL DYNAMICS contains elements of beauty and nobility within it which *can* and I firmly believe *will* save the world from itself and move it upward.

ACCENTUATE THE POSITIVE

The positive side of CULTURAL DYNAMICS is far more important than the negative side, discussed previously. It is easy to grasp once the negative side is understood. Positive CULTURAL DYNAMICS (perhaps Progressive CULTURAL DYNAMICS is the better term) means that all cultural units have the right — nay, the *duty* — to be *true to themselves*. It means a *true equality* between all cultural units.

It means that one cultural unit has no more right to impose itself upon another than another has to impose itself upon it. It means a strict anti-imperialism. It means a sincere pledge to others that we will keep "hands off" them and, in turn, a stern demand that others keep their hands off us. It means a categorical *end* — peaceable if possible, but nevertheless an *end* — to the filthy and hypocritical fraud of Marxian and finance capital "internationalism," the conspiracy of an obscene alliance which daily becomes more oppressive to freedom-loving men, and which has wreaked already a far heavier toll to the honest and peaceable people of the world than they are willing to pay. CULTURAL DYNAMICS is the only decent way to world peace. CULTURAL DYNAMICS means the development and progress of all peoples according to *their own* destiny and *their own* inner needs and drives; not according to the unknown or vaguely-defined plans of a greedy, powerful outsider.

CULTURAL DYNAMICS demands: *Enough* of this foul hypocrisy! It sets up his own *self-development* as man's highest goal, and brands as man's worst enemies those intruders, perverters and war-makers who seek to tear apart a finely-balanced social organism which has been milleniums in the making — whether White, Yellow or Black; European, Asian or African.

THE VERDICT OF THE SCIENCES

CULTURAL DYNAMICS is consistent not only with the truths revealed to man by history, but also with the most up-to-date conclusions of competent scientists in the fields of Anthropology (Biswas, Fischer, Gedda, Guha, Keith, Parsons, Sergi, G. E. Smith), Biology (Hardin, George, Roberts), Botany (Darlington, Zirkle), Ethnology (Coon, Fleure, Gayre, Peake), Genetics (Fisher, Gates, Oliver), Medicine (Scudder), Psychology (Garrett, McGurk, Shuey), Sociology (Hobbs, LaPiere, Schoeck) and Zoology (Kuttner, Rife).

For a myriad of different reasons, alert and courageous scientists in all of these fields are daring to converge on the same, inevitable conclusion: *That man's only hope of survival, to say nothing of his only hope of continued progress, is basically dependent on recognizing the necessity of bringing to a prompt halt the present worldwide, disastrous trend towards cosmopolitan formlessness and disintegration of all different cultures, races and nations.*

This is the cry struggling to be heard today, and CULTURAL DYNAMICS proclaims it. Upon its receipt in good faith hangs the destiny of the planet — and perhaps, the Universe. Who has courage to hear this cry?

THE SOCIAL SCIENCE

CULTURAL DYNAMICS is not unproven theory and not even a philosophy so much as it is a social science. It is the master social science. It is the synthesis of all knowledge bearing on social and cultural health. *This is a new concept of knowledge.* CULTURAL DYNAMICS is to be ranked above History, Psychology, Anthropology, Genetics and the other social sciences. In fact, my dictionary, much to my surprise, defines social science as, "The group of studies seeking to establish a science of the social life of human groups." *That science has now been established.* Its name is CULTURAL DYNAMICS. It is part of all sciences and more important than any. It provides the up-to-date cultural and sociological background man desperately needs to bring him abreast of his physical science.

For CULTURAL DYNAMICS is the practical application of all of the knowledge we now have. It is the recognition that although research and study must continue, it is far more important to put our present knowledge to work *today*. In fact, it is of supreme importance to do so, for the very fate of the world will be determined largely by our response.

CULTURAL DYNAMICS is in full rebellion against the teaching of knowledge without theory, or with unrealistic or inaccurate theory. CULTURAL DYNAMICS recognizes that there is now so much mass and compartmentalization of knowledge in the world that teaching without right selection is worse than confusing, worse than senseless; it has become criminally irresponsible. CULTURAL DYNAMICS supplies the needed context within which all social sciences must be viewed in the future.

And it is the future which is of primary interest to CULTURAL DYNAMICS. *For* CULTURAL DYNAMICS *gives to each cultural unit perfect freedom to work out its own destiny in its own way, free from the mechanically subversive influence of aliens.*

Finally, CULTURAL DYNAMICS is a sturdy and flexible framework. It encompasses the entire world of men, ideas and facts. It is pluralistic, not monistic; factual, not metaphysical; realistic, not idealistic; pragmatic and objective, not theoretical and subjective.

IS THIS UTOPIA?

Of course, mere "re-segregation" of the peoples of the earth is not in itself enough to bring Utopia crashing down upon us, although it would, indeed, be the first concrete step toward it. And, it must be admitted that even this would be enough to solve most of our current political and social problems. But it is really only a beginning. For after this necessary first step the next move would be for each cultural unit to decide *for itself* the best way for it to move upward.

The "next move"? Indeed, what is the "best way" for each cultural unit to move upward? We have now arrived at a turning point of major proportions in the science of CULTURAL DYNAMICS. *How can I, a White man, decide what is best for other races?* I cannot, of course, for by attempting to do so I would violate the first and most important principle of CULTURAL DYNAMICS — non-interference in the affairs of other cultural groups. Besides, there is no *one* "best way." No, I have no right to recommend a course for any race other than my own.

DESTINY OF WESTERN MAN

The time has now come to discuss the White man's task for the future. For this, of course, is all that we are allowed to do. The future and the plans of other people must be left to them and, so long as they do not interfere with us, we must not interfere with them.

This opens to us a fresh world, crisp with hope and meaning and challenge. The proportions of the task now set before us are immense, but they can at last be fathomed. To paraphrase George Washington, let us set before all mankind the noble example of a people with the intelligence, character and will to build a responsible society.

The path of evolution has been a hard one. Eons of racially segregated development have dragged us — unwillingly — up a rocky, unsentimental but progressive path. Still, we are sorry specimens. For although unbiased anthropologists consider the White race to be the highest evolutionary development of life on this planet, we have much of which to be ashamed. Surely, there is a goal above us. Or must we be content with the mean, sickly, ugly run of our simian kind indefinitely? After all, astronomers tell us that our planet has some three billions of years left. Are we doomed to put up with this imperfect, inferior, even pitiable creature for so long?

Or can we surpass ourselves? Is man perhaps a bridge to something finer, greater, handsomer, more noble than ourselves? Yes, the dream that our genetic and cultural unit — our people — must dream began with Darwin and Nietzsche.

Although the future itself can be only dimly perceived, the pathway towards it is clear enough. This pathway is science, and science reveals to us that a great part of what we seek lies in eugenics.

A CENTRAL TRUTH

There is simply no way to improve society without first improving each person, and whoever gainsays this is a simpleton or a villain. This was the central truth of historic Christianity. The denial of this elementary principle is the foundation of communism and marxian socialism. Such monist fanatics as communists assert that the way toward a perfect society is first to liberate themselves from normal moral restrictions and then to destroy society, professing to believe that they can build a perfect "system" on the wreckage which, in turn, will produce a perfect race.

Such a crackpot delusion is based on Lenin's, Stalin's and Lysenko's political lie of the inheritance of acquired characters — that faultless men will naturally flow from a faultless environment. Never in the entire history of Western man has such an arrogant, massively ignorant, blood-soaked, anti-scientific superstition attained such prominence among the so-called "intellectuals" of the day — even during the darkest years of the Middle Ages! The truth is, there is *no* inheritance of acquired characters.

(Most of the insistence upon bettering the "system" instead of bettering the man comes from a drone class of freudian intellectual beatniks who lack both the intelligence and the courage to recognize that the big problem in one's life is to make oneself acceptable to society first and a creative part of it second.)

However, the latter-day Christians (at best an effeminate shadow of their predecessors) are not right in their pipe dreams of the future and the unnatural ways they set about to prepare men for life in a competitive world. That is to say, any ethic which centers attention on the hereafter or on "society" at large without reasonable attention given to the *quality* of present and future man is, to that extent, in error. Such death-fixation is unsuited to a world where science has forever eliminated the supernatural as the motive force behind Nature.

Western man's guidon and stable value for the future must be the higher evolution of our own genetic and cultural unit — our *race.* It is necessary to recognize that civilization has largely eliminated natural selection and mankind is at present on a retrogressive evolutionary path. *Our answer can only be positive eugenics.* The need for positive eugenics will be a bitter pill for some, but one which sweetens as it is digested.

EVOLUTIONARY ETHICS

Now this is the beginning of the new philosophy, but only the beginning. *We must actively assist at all times the forces working for the higher evolution of our descendants, and actively oppose at all times the forces working for the devolution of our descendants.*

This is the statement of my morality. *What assists the process of evolution is good; what assists the process of devolution is bad.* What other standard can there be for a conscientious and forward-looking man?

I call my standard, Evolutionary Ethics, or EVOTISM. I am an EVOTIST.

Perhaps you accuse EVOTISM of being a humanist philosophy. If so, you are right. EVOTISM is *ethical humanism.* It is *ethical* because it has primary concern for the future outcome of man's present acts, and it is *humanistic* because it recognizes man as the measure of all things. That act is right or wrong, moral or immoral *today* according to the probable consequences it will bring to man *tomorrow.* EVOTISM is pragmatism, but pragmatism with a constant. EVOTISM is idealism within CULTURAL DYNAMICS.

You may call me a utopian if you will, but remember that my Utopia is a "Genetic Utopia" and not an unrealistic "System Utopia." Idealism without realism is stupid, wasteful and negative. A Genetic Utopia is not only attainable, but workable.

In time, the White race will arrive at Evolutionary Ethics. But the precise hour that it arrives is entirely dependent upon your personal acknowledgment of EVOTISM.

All I can do here is give a rudimentary sketch of CULTURAL DYNAMICS and EVOTISM. Nor would I attempt more. I have provided the framework; those after me will build the rest.

The struggle against the reactionary nay-sayers, the vested interests, the greedy pressure groups and the fanatical monists will be sanguine and lengthy, but in the fullness of time, right, truth and science will win. When enough people understand CULTURAL DYNAMICS *and comprehend its relationship with the truths of evolution and genetics, they will be* EVOTISTS. *It is that simple.*

And in three billion years, it is surely inevitable.

* * *

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Apparent conflicts like these will vanish if the reader will keep in mind the values and philosophy I have tried to express.

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SIR ARTHUR KEITH AND EUGENICS

By EDWARD LANGFORD

The development of modern evolutionist philosophy owes much to the pre-eminent English anthropologist Sir Arthur Keith, who turned in his later years to making a synthesis of the observations and reflections which he had accumulated over a lifetime of research. The result of this synthesis is contained in his *Notes on Human Evolution,* which he wrote in a small cottage on the Darwin Estate in Kent amid the turmoil of the second World War. Dividing his time between digging the small field which was attached to the cottage, to grow more food for the war stricken country, and milking his cattle and feeding his pigs, his synthesis steadily took shape in plain straightforward English, free from the intellectual conceit of cumbersome alien words. It deals with the simple facts of human biology, and chooses simple but nevertheless forceful words and phrases to express these ideas.

The great achievement of Sir Arthur's life work has been, I would say, not so much the specific information that he uncovered regarding early human and pre-human remains, as his reflections on the story which was told by such remains, and his resultant synthesis of the nature and progress of evolutionary development.

One of the anachronisms of Darwinian theory was the difficulty experienced by its exponents when they attempted to reconcile Darwin's law of individual competition and the annihilation of the unfit with the obvious competitive advantages which were to be gained by co-operation. Early evolutionists were in the 19th century unable to reconcile the twin forces of competition and co-operation which both appeared to contribute toward biological efficiency but yet appeared to represent quite opposite ideals. Subsequently, however, the idea of co-operation between the members of groups began to emerge, and it came to be appreciated that evolution did not necessarily take place only between competing individuals but that on higher levels competition was a matter of group rivalry and that co-operation contributed to evolutionary progress in so far as it increased the solidarity and efficiency of the group and thereby improved the chances of group survival in the ceaseless struggle against rival competing groups and the challenge of environment. Evolution amongst the higher animals takes place between tribes and species.

Thus, in the view of Sir Arthur, a tribe or nation is a corporate body which "*nature has entrusted with an assortment of human seed or* genes, *the assortment differing in some degree from that entrusted to any other tribe. If the genes are to work out their evolutionary effect, then it is necessary that the tribe or corporation should maintain its integrity through an infinity of generations.*" Variations occur from time to time as a result of "mutations" and other factors, and the popular idea that a mingling of distinct races "will improve the stock," is in the truest sense of the epithet, nonsense. "*If a tribe loses its integrity,*" Sir Arthur shows, "*by a slackening of the social code, by a lack of courage to defend itself from the aggression of neighbouring tribes, or by free interbreeding with its neighbours and thus scattering its genes, then that tribe as an evolutionary venture has come to an untimely end.*" If a nation with a more advanced, more specialized, or in any way more superior set of genes mingles with, instead of exterminating an inferior tribe, then it commits national suicide, and destroys the work of thousands of years of biological isolation and natural selection.

In Darwin's time, the complex nature of genetic inheritance was not then so fully known as now, and the *dominant-recessive* pattern of interaction was not fully appreciated. It was therefore assumed that to eradicate the individual exhibiting the fault was sufficient to eradicate the fault, regardless of other factors. Modern genetics show us, however, that once eugenic patterns get confused, as they do in cross marriages between different species and different races, and between the fit and the unfit, it is rarely possible to eradicate defects. Only if human reproduction takes place within small intermarrying units, each carrying similar genetic characteristics — between races that is, for a race is merely a group of people with a similar genetic pattern, and a race is "pure" or otherwise to the extent that its individuals have genetic factors in common — will it be possible to control heredity. There is no way of eliminating undesirable genetic qualities except by annihilating the "line," that is by preventing the individual who carries the unfortunate genes from reproducing. If one does not wish to go so far as that, then one must at least prevent cross-breeding between healthy and unhealthy stock, for once the entire stock is contaminated there is no solution other than the annihilation of the entire species.

It is indeed remarkable how the concept of *dominant* and *recessive* genes would have invalidated the whole of Darwin's theory, were it not for the inbreeding factor. *But for inbreeding amongst small groups, evolution could not take place among the higher forms of life.* Where there is no inbreeding

and no consequent segregation and elimination of the unfit, evolution amongst the higher forms does not in fact take place. There is no way round it. Nature provides no answer, and it is open to doubt whether Nature actually has any such aim as evolution or progress. Nature is probably in all its ways blind — like Justice — and a study of fossils, and even a study of history, will tell how promising races and promising species have been eliminated simply because their course was not that of Nature. Even with our knowledge of genetics, we cannot disregard Nature. The laws of science tell us how Nature works, and what we are to do if we would have the world of Nature, the blind unsympathetic world of Nature, smile upon us. If having discovered what to do, we disregard those laws, our fate is of our own choosing. Those who are unfit can improve their prospects only by intermarriage with those who are fit. Those who are fit can suitably destroy their own prospects by marriage with those who are unfit. Already our ancestors have left us a very tangled skein with which to wrestle, but if we follow the dictates of the eugenicist, there is the hope always that some sound stock will survive. The West, surveying itself, has every need to come to the realization of this all-important fact as soon as it may, otherwise the patterns will be lost, and we will have, instead of healthy species which breed true, and produce generally healthy stock in their own likeness, only a confused mass of genetic qualities, good and bad all mingled together, producing repeated failures, and unable to eliminate these failures, no matter how far science may advance. Matters of genetics are absolute and final, and damage once done, can only too rarely, owing to the nature of things, be undone.

The Apollonian and The Dionysian

By EDWARD VARGAS

Yockey said that art is the true mirror of the soul of a Culture — and nothing reflects quite so accurately and ruthlessly the twisted sickness of the West than this verity. That the* halbstarken *called artists hate and fear life is obvious enough, but in this essay, Edward Vargas, former editor of the journal,* Right, *shows us more: they hate the men of the West, too.

●

The concealed Supergovernment of the world popularizes its own specially designed art — hideous, primitive expressionism. This is one of the resources by which the Supergovernment hopes to cast down the god-like image of the White man that has been for all time exalted in classic art.

Enlarging upon such diseased unfortunates as Modigliani, Munch, Van Gogh, Gauguin, and Matissse, the witch doctors for the Supergovernment darken the civilized world with shadows of the neurotic imagination. Among this influential fraternity are such as the Russian-born man-without-a-country, occultist and engineer of "non-objective" painting. Vassily Kandinsky. His was an inevitable addition to cretinous, compulsive expressionist art nihilism; he eliminated recognizable subjects. Nowhere in his denaturalized work is a healthy human face to be seen.

It is remarkable to follow the continuous disappearance of the healthy White man from art. Primitive stylizing and bizarrely stylized subjects pre-empt the field: birds symbolizing Buddhist quietism, the staring green-skinned girl-women, the spider-like Christs — when there is anything intelligible at all. But chiefly interesting, the disappearance of the nobly conceived White man.

In his historical and traditionalist *Art in Crisis,* Hans Sedlmayr, Professor of Art at Munich University, has written:

"The disturbance which we called the loss of the mediator (between matter and form, E.V.) is seen to have its origin in the forcible separation of the human and the divine in man (egoist absolutes of the 18th century, E.V.) in the tearing apart of one from another, and in the loss of the mediator between man and God, the God-man."

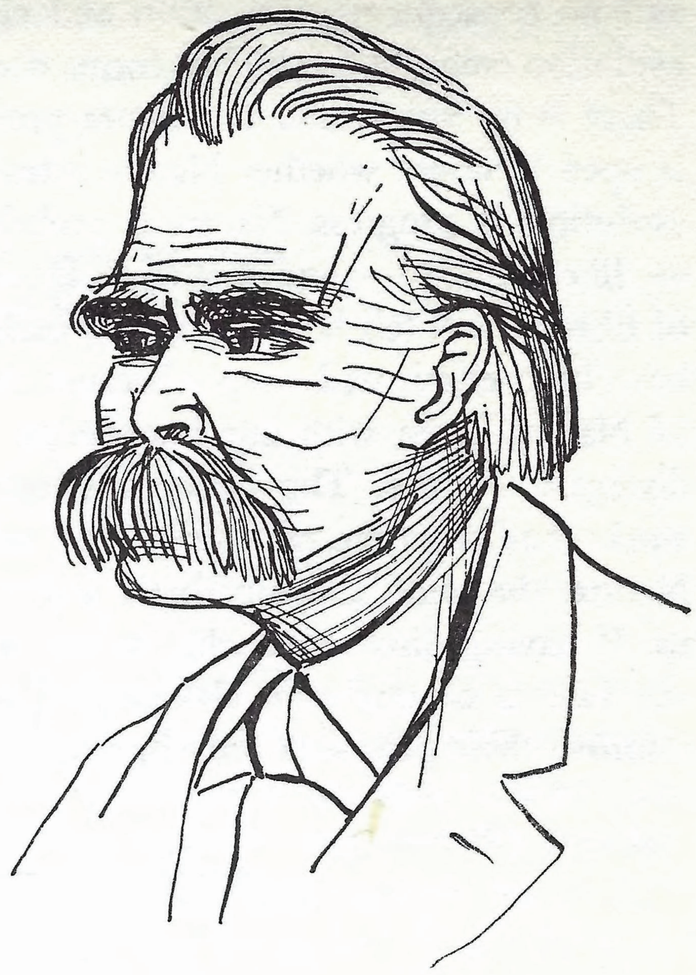
The organic, glowing, life-like shape and line of living, growing nature has vanished before stark geometric abstractions and a thick strangely-colored bodilessness covering paper and canvas. The extinction of conscious, powerful men who were first portrayed during the Renaissance is no accident. The Supergovernment prefers ugliness and despair. Subhuman art reflects desired standards.

The megalithic landscapes, our grey sprawling cities are artless remnants of the spiritually impotent interruption by democracy of qualitative conception.

Discounting tax exemptions, however, the brains, have failed to cash in on this to the extent that would recompense them for their heavy subsidy of modernistic art. For instead of hypnotizing the same majority with the dead, they have simply nullified art in contemporary society. Expressionist contortion of life has produced nothing more than a notoriety for a few degenerates.

Harshly realistic above fashionable hybrid representations of twentieth century man, a clean and healthy prototype of truly Western art, one of the most challenging original paintings in the nation, is *The Sacrament of The Last Supper,* in the National Gallery, Washington, D. C. This new painting, transfixed in light, points to the future with its upright, youthful, yellow-haired Son of God signing on the horizon of a new earth. Similar works by distinguished American realist painters like Steumpfig, Cadmus, and Wyeth amply provide evidence that art of clarity, dignity and harmony lives.

TOUCHSTONES OF THE FUTURE



Consequences Make Values

By FRIEDRICH NIETZSCHE

Throughout the longest period of human history—one calls it the prehistoric period—the value or non-value of an action was inferred from its *consequences;* the action in itself was not taken into consideration, any more than its origin; but pretty much as in China at present, where the distinction or disgrace of a child redounds to its parents, the retro-operating power of success or failure was what induced men to think well or ill of an action. Let us call this period the *pre-moral* period of mankind; the imperative, "know thyself!" was then still unknown. In the last ten thousand years, on the other hand, on certain large portions of the earth, it has gradually got so far that one no longer lets the consequences of an action, but its origin, decide with regard to its worth. *Instead of the consequences, the origin*—what an inversion of perspective. And assuredly an inversion effected only after long struggle and wavering. To be sure, an ominous new superstition, a peculiar narrowness of interpretation, attained supremacy precisely thereby: the origin of an action was interpreted in the most definite sense possible, as origin out of an *intention;* people were agreed in the belief that the value of an action lay in the value of its intention. *The intention as the sole origin and antecedent history of an action*! Under the influence of this prejudice moral praise and blame have been bestowed, and men have judged and even philosophised almost up to the present day.

The Jews—a people "born for slavery", as Tacitus and the whole ancient world say of them; "the chosen people among the nations", as they themselves say and believe—the Jew performed the miracle of the inversion of valuations, by means of which life on earth obtained a new and dangerous charm for a couple of millenniums. Their prophets fused into one the expressions "rich", "godless," "wicked", "violent," "sensual," and for the first time coined the word "world" as a term of reproach. In this inversion of valuations (in which is also included the use of the word "poor" as synonymous with "saint" and "friend") the significance of the Jewish people is to be found; it is with them that the slave-insurrection in morals commences.

Is it not possible, however, that the necessity may now have arisen of again making up our minds with regard to the reversing and fundamental shifting of values, owing to a new self-consciousness and acuteness in man? Is it not possible that we may now be standing on the threshold of a period which to begin with, would be distinguished negatively as *ultra-moral;* nowadays when, at least amongst us "immoralists" the suspicion arises that the decisive value of an action lies precisely in that which is *not intentional,* and that all its intentionalness, all that is seen, sensible, or "sensed" in it, belongs to its surface or skin—which, like every skin, betrays something, but *conceals* still more?

> *In short, we believe that the intention is only a sign or symptom, which first requires an explanation—a sign, moreover, which has too many interpretations, and consequently hardly any meaning in itself alone; that morality, in the sense in which it has been understood hitherto, as intention-morality, has been a prejudice, perhaps a prematureness or preliminariness, probably something of the same rank as astrology and alchemy, but in any case something which must be surmounted.*

The surmounting of morality, in a certain sense even the self-mounting of morality—let that be the name for the long, secret labor which has been reserved for the most refined, the most upright, and also the most "wicked" consciences of today, as the living touchstones of the future.

Books

THE TOTAL POLITICIAN

By ASGARD HALL

LBJ: A POLITICAL BIOGRAPHY, published by Liberty Lobby, 300 Independence Ave., S.E., Washington 3, D. C. Tabloid size, 12 pages. One copy, 25c, ten for $1.

Here is an item which should be read by every voter — and probably will be read by five million or so of them by election time, if the early response to it is any indication of what is to be expected!

Nowhere else have the available facts about the background of President Johnson been gathered together and presented with such clarity and economy. And in spite of the highest standards of responsibility, even humor is to be found in this excellently-written item, suitable for even the most brainwashed to read.

It is all there, and with just enough detail to make it authentic but understandable. How George Parr, the so-called "Duke of Duval" elected Johnson in 1948 with stuffed ballot boxes, Billy Sol Estes, the TFX scandal, Bobby Baker — and the strange political deaths of so many who failed to step aside when this determined man willed it.

The production of this pamphlet took six months and the services of many people, including a special investigator sent to Texas. Liberty Lobby deserves high credit for the foresight and courage required to produce it. And the price is amazingly low, costing as little as 5c each in quantities of 1000 or more.

THE RED PLOT

By FRANK CUNNINGHAM, Ph.D.

RED BLUEPRINT FOR THE CONQUEST OF AMERICA. By Joseph H. Wherry. The Naylor Company, San Antonio, Texas. 250 pages. $4.95.

This is a no-holds-barred book which communists, liberals, fellow travellers and front-joiners will scream about and wish had never been published. A professional writer, the author's name is well known in travel, popular science, and automotive magazines and he has written several other books in fields as diversified from this subject as Indian lore. From the outset the reader will have no doubt that this writer is a thorough researcher and a competent and militant advocate of traditional Americanism, the Constitution, and private enterprise. The welfare state and all forms of socialism including Fabianism are, to him, steps on the road to Communist totalitarianism which he calls "the fiercest of all monopolies."

The author told this reviewer that this book has been in various stages of preparation since 1948 when he came into possession of the scarcely known, secret and official "Manual on Organization" of the Communist Party in the USA. Believing this treasonous document required exposing, the author combines frequent quotations from the "Manual" (they are typographically set apart from the rest of the text) with a devastating succession of explanatory commentaries upon the various items of Communist philosophy the "Manual" propounds.

For the first time in any popular book, RED BLUEPRINT publishes the secret *oath* of the Communist Party in this country in which the new member swears to "defend the Soviet Union." Accordingly, the author's thesis is that it is the height of insanity to assume that Communists are not necessarily potential traitors. Skeptical readers should find comfort in the foreword where the respected Herbert A. Philbrick says that this book "meets a long awaited need."

Documentation of precisely how Marxism appeals to Christians of every denomination and doctrine, of the method of the employment of the *dialectic* to "superimpose the Marxist mentality" upon unsuspecting persons who regard themselves as impervious to alien philosophies, and of the idealistic-sounding operational principle of "Democratic Centralism" should serve to strip the foggy aura from much of the "managed news" emanating from too many public officials today. Two diagrams illustrating Marxist propaganda methods and a *map* showing the Communist Party's District organizational boundaries in the United States today should certainly awaken intelligent readers to the very real dangers confronting our nation.

The last chapter, devoted to the Communist onslaught upon our American youth, is possibly the most valuable in the entire book. Coupled with previous documentation as to Communist world plans, including Cuba and Latin America, the Philippines, etc., the definitions of words and terms generally not understood should provide young people and their parents with the knowledge to prevent further inroads upon youthful minds. A comprehensive Index completes a work which can serve as a handbook of Communist technique and as a study guide.

OUR IDENTITY AS WESTERN MEN

By ANDREW PAUL

THE MIGHT OF THE WEST, by Lawrence R. Brown. Ivan Obolensky, New York. 562 pages, including Index. $10.00.

This splendid book which every man who feels his identity as a member of our Western Culture should deeply ponder appears in one of the most critical moments of our history. Critical because the prospect of civil war looms, as well as an Asiatic war. Because of the activity of the Nihilists who serve an alien empire and their *michel* followers there is a massive never-ceasing effort to confuse and frighten the people of America. Lawrence R. Brown, approaching the problem of what is happening to the Western Civilization, has arrived at conclusions that confirm Yockey's brilliant insights.

At the very beginning, by way of our religion, there was introduced from the Levant (a term which in Brown's usage is more inclusive than Spengler's "Pseudomorphosis") a culture distortion, a "false-forming" which persists down to this day. The Levantine culture out of which it sprang is best represented to us in our beginnings as the influences of Byzantine Christianity and of Islam, and through both their reinterpretation of what we know and call classical culture, i.e., Greece and Rome.

In the early stages of a culture, "borrowing" from a previous or a dying culture (or mature one) is both useful and natural. It is a failure not to discard borrowings after they have been incorporated, and in the case of our Western Culture this has resulted in accumulated distortions that today are massive in their impact. Quite rightly, Brown points out that the great men at the beginning of Western Culture, like St. Anselm, churchman, archbishop of Canterbury (d.1109) faced a tremendous problem. They exhibited that quality which is peculiarly Western, the quality of what Spengler once described as *skepsis*. This is not mere scepticism, but the constructive asking of questions, while at the same time exercising critical faculties both in the asking of the question and their answering.

Neither St. Anselm, nor the long line of churchmen and intellectual leaders of Medieval times down to St. Thomas Aquinas are to be thought of as masked unbelievers, or people adhering to the Christian religion with any reservations. This kind of cheapness in comment is

peculiarly the product of modern mindlessness posing as intelligence and shrewdness. St. Anselm and all of them down to St. Thomas Aquinas were faced with a tremendous and soul-searching problem, one that is basic in Western life. Out of their gropings, their honesty in facing an insoluble problem, came the beginnings of modern mathematics and modern science, along with the development of modern technology — all peculiarly Western and the very fabric of our might and greatness in the world — and our unity as a Culture.

St. Anselm is important because he is the first of the great thinkers to understand that Christianity, because it had come from the Levantine culture, from Byzantium and by way of Islamic influences — and in both had indissolubly been mixed up with Platonism and Aristotelianism, was in the imported form unacceptable to and meaningless to men of the West, those men emerging from what is now called Western Europe and now extended to the U. S., Canada, Australia and South Africa.

St. Anselm spoke to Western men, to their most intelligent leaders, their statesmen and religious heads. To them as to St. Anselm it was apparent that Christianity as taken over from the Levantine pseudo-morphosis was embalmed, static, a fixed corpus. Without vitality and fluidity, how could it appeal to people in a new world whose outlook was far different? To explain Levantine religious beliefs to Western Men, St. Anselm had to translate alien concepts (based on their idea of science which was what we'd call magic) into the rational notions of the West. This he tried to do by honest answers to the questions raised, questions that were reasonable and sound. To them he could give perforce only logical answers that were not satisfactory.

To men who were dynamic in their outlook, to whom time was vital, nature smiled while God seemed beneficent, Levantine reality had no reality. Because of this discrepancy, there remained a growing intellectual dissatisfaction which turned into a tension. A consequence was that Western Men moved away from the dead, though in its way beautiful world of static Platonic ideas where nothing could ever happen into their own world, where the data of the senses already spoke of palpable meanings and wondrous things, creativeness and depth.

The tension lasted down to the time of St. Thomas Aquinas. Thereafter the skepsis of Western man, through its refining of its own concepts arising out of its own problems developed a peculiar structure like no other. Skepsis asked questions, and probed deeper into the answers, adopting measurements to refine observations and thus set forth on the road to physical science and mathematics.

Among the oft-used weapons of the Culture Distorter is that of misrepresenting Western man's past, thus in effect hiding from us the high importance of its meaning. It is done of course by using modern distortions such as "equality" and applying them to former times. Thus we do not know about the fact that in the beginning great centuries our world was a structured society which had developed its own connubium. Thus it became functionally ordered, that is to say, though it had a hierarchy, it did not have a caste system. Men served in all gradations and ranks the purposes of their society, and all served by their rank as members of the state or society.

At the top, and this is often masked, or misrepresented, the men who exercised power, were men who were "connoisseurs of other men and of life." That is to say men without illusions about professed motives and skilled in the reading of behavior of enemies. In speaking of this quality at a later time, Spengler observed that Metternich prided himself on preserving the existing order of things, by which he meant the Dignity of the State *(Staatshoheit)*. He acted thus because he felt that he could save Europe from confusing that dignity with the now prevalent notion that "order" means the existence of a liberal constitution, which, says Spengler, is nothing but "Anarchy become habit."

Western Culture is a deep culture; it is very difficult to grasp. Our Culture therefore imposes on us a profound discipline, a resonsibility to study, to think in terms of an inner discipline. Hence it had schools of all kinds, reaching higher and higher to levels of greater responsibility and power — or toward greater learning or technical study. These quite frankly meant long years of training and study were the lot of any man who aspired to come to the top. It meant also the formation of an elite, an officer or a leadership corps, in whose hands power could be safely entrusted.

Western Man must know fully the dangers of his world. On all sides crowd his enemies. The history of the past two great world wars and the developments in Europe and the world show this to be so obvious a fact it is astonishing that so few seem aware of its meaning. Never for a single moment until Culture Distortion began to prevail in our world, have men of ability lost sight of that elementary fact of life on this earth, namely, that only power can overthrow power — not words, slogans, or dreams. Thus Western men developed and rightly so a military technology to go parallel with their machine technology, and an officer corps, a Prussian or American Military Corps and Staff for defense. Or for War. For Peace and War have their respective phases.

Lawrence R. Brown shows so many brilliant insights into the dangerous thing that Distortion in all its forms achieves, that he should be quoted in this review:

> *"Ever since eighteenth century liberalism became the standard for moral evaluation of the past, our received history has sought to destroy the living memory of these centuries (the first three). It has neglected their documents and ignored as best it could their monuments. It has libeled them with the fable of the age of faith and the equally silly fable of the ages of superstition and barbarism. Its hatred of their political and social organization has been so bitter that the intelligent viability of a feudal economy in the circumstances in which it was practiced has become almost impossible for modern man to understand, and the role of feudal government is scarcely even recognized — and this in an age whose own economy is fast going to ruin and whose governments have become the plaything of every anarchic power in society" . . .*
>
> *"Yet eighteenth century liberalism was in fact the direct intellectual and moral ancestor of modern leftism, and there is grave political importance in understanding the connection tying even the most modern liberalism and leftism to the derailed religious imagery of the eighteenth century philosophers. The connection is the greatest single element of intellectual strength in Western leftism. These religious images of the good life in the hereafter are the most highly authenticated set of principles in Western life. They have been woven into the fabric of our thought and literature for a thousand years . . . idealistic reform and revolutionary publicity has proclaimed all or part of these principles, sometimes in religious, sometimes in deistic, or even in atheistic form ever since political operators began using mass public opinion as one of the levers of political action" . . .*

Brown observes that while it may be an offense to call "eighteenth century leftism by the accurate though anachronistic name of leftism, it is essential to do so in order to keep apparent the source of modern leftist thought," which has become immensely more sophisticated and complex than its predecessors. He adds, "It has involved itself perhaps inextricably with the world conquering ambitions of an alien empire" . . .

A great book. *Might of the West,* like all books that are more than books is a pattern of action, an insight, into the besetting and terrifying problem of modern Western man. Great is his heritage, vast its accomplishments, he alone stands in a world filled with horrors and is able to cope with them; and to restore world order by means of his own order. But will he accept this challenge? Can he? For before all else he must seek his own identity and re-establish it, for that is the imperative of his own Culture.

We are one with Europe, it is one with us. Our Destiny is the Western Destiny. Here is a guide to help us answer who we are, where we came from and whither we intend to go. In so many respects he confirms Yockey's great insights into our present position and the way out. The imperative is to know our identity and to see that our Destiny calls forth an enormous energy, an enormous demand on every Western man to create inner unity in order to face the hostile world. As so often before, with the calmness of the Hero and the splendor of high achievement in our powers, we must face the enemy.

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WOMAN FROM AFAR

STEFAN GEORGE

Stefan George has done much among the more modern poets of Germany to enrich and remould the German tongue. Although it is not possible to retain the pure beauty of his poetry in translation, the following version catches much of the atmosphere which George creates. It is taken from his 'Tapestry of Life' and tells of the strange woman from unknown lands, who is resented by the village folk, but who in giving birth to her child leaves her mark permanently on the local setting.

She came alone from farlain shire
came folk her homestead never nigher
she stewed and book and told her rune
and snoodless sang in light of Moon.

Her best on holyday she wore
so clad to window trod before. . .
then bittersweet her smile became
to bridegroom and to brother bane.

And morrowyear when she is gloaming
for crowfoot elder took to roaming
some saw how then she sank in moor—
and yond of tun as other swore

in mid of highway she had dwined. . .
and left her kid as tokenkind
as bleak as linen black as night
whom she had born in Horning-light.

Translated by John Philip Wardle

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